

that the members were not prepared to actualize practically the life he had planned. He only postponed the fulfilment of his spectacular dream to a more propitious season.

As early as 1835 Mr. Alcott adopted the tenets of Pythagoras and the Italic school of philosophy, and accepting their dietetic peculiarities, he became a strict vegetarian. He observed the rules of diet as he practised the teachings of his religion. He was as uncompromising in the one case as he was in the other. An authenticated story is told of an argument which once took place between him and a sagacious man of the world on the question of vegetables as articles of diet. The mystagogue put forward as his reason for abstinence from animal food that one thereby distanced the animal; for the eating of beef encouraged the bovine quality, and the pork diet repeats the trick of Circe, the fabulous sorceress, and changes, at will, men into swine. But rejoined the sapient man of the world if abstinence from animal food leaves the animal out, does not the partaking of vegetable food put the vegetable in? I presume the potato diet will change man into a potato. And what if the potatoes be small? The Philosopher's reply to this is not recorded.

The first years of Mr. Alcott's manhood were devoted to educational purposes. The best days of his early life were spent in teaching small children. As a teacher he was an experiment—an exceedingly bold experiment. Those of you who take any interest in school matters, are doubtless familiar with Pestalozzi's method of imparting instruction to children of tender years. The Zurich philosopher, in his humble home,—for he sprang from the people—laid the foundation of a system which obtains largely in our day, in the Normal Schools of Europe and in many of the scholastic establishments of the United States. He treated everything in a concrete way. He originated object teaching. He taught the child to reason, and he introduced moral and religious training as a part of his plan. But the Swiss